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WEEKLY REVIEW.

—The following extract is from a letter written by the Rev. Mr. Fairbank of the American Mission, Ahmednuggur field :

"On Thursday and Friday a council was convened at Belapur, and Dhondoba Wagchaure was examined with reference to ordination as pastor of the Belapur church. His examination and trial sermon were very satisfactory, and on Friday he was ordained. He was much affected during the ordination, so as to be unable to read the concluding hymn and pronounce the benediction. We hope the interest of the occasion will be the beginning of good to that church which had been scattered and peeled."

Mr. F. adds :

"We have had some showers of rain. In most places the late crops will be good, and in some places promise to be first-rate. We rejoice and are thankful."

—One would suppose that when batches of Australian horses were to be landed, after a long sea voyage, and conducted through the crowded and narrow streets of Bombay, they would be entrusted to the charge of men competent to handle them. A friend of ours saw one of these horses, led by a couple of natives, the other day; the horse became restive, the natives got frightened and ran away, and the bystanders followed their example as best they could. This week, a sad disaster has occurred; three of these horses escaped simultaneously, and spent the entire night in scampering over the streets of Bombay. A dozen persons or more were knocked down and several of them fatally injured. Now some one should be responsible for the outrageous neglect that has led to this. Pedestrians in Bombay have quite enough difficulty in threading the streets, without the addition of runaway Australian horses fresh from a sea voyage.

—We believe we have already mentioned that it is proposed by the friends of Missions belonging to the Church of England, to set apart the 20th of this month as a day of special prayer for an increased supply of missionary labourers in that Church. The Church Missionary Society have issued a Circular Letter on the subject. Many Christians of other denominations will, we should think, be glad to unite in these prayers. The spirit of the Letter just referred to is excellent. It suggests

"That in the conduct of the Prayer Meetings, several prayers by different persons, short and to the point, are usually to be preferred to *one* of greater length. The introduction, at intervals, of singing, the reading of a few suitable verses of the Word of God, or the delivery of short earnest addresses, seems also most desirable; or one address might be given at the commencement of the Meeting, and the rest of the time occupied in alternate singing and prayer. The need of well-qualified European Missionaries should occupy a foremost place in our supplications, but they should also embrace the raising up in the various Native Churches of efficient labourers, as Evangelists, Pastors, and Teachers—'men full of faith and of the Holy Ghost.' We would further suggest that our sympathies and our intercessions embrace the work of others as well as our own. The need of special labourers is deeply felt by most of our Evangelistic Societies. We may well remember that He at whose Throne of Grace we meet is the Lord of the whole harvest, ready to own the efforts of all who seek His glory."

With reference to the letter of "A Subscriber," our Saviour's example is binding upon his followers, so far as they are in the same circumstances. He did many things as a Jew which we are not called to do. We must have regard to the principle involved. Though a Christian should go through life without once having washed the feet of a fellow-believer, he may still have imitated the example set him by Christ. When our Lord excused his disciples for not fasting because the Bridegroom was with them, he referred to another period and other circumstances when fasting should be proper. Am I my brother's keeper ? said Cain, and it is the common sentiment of men. So a Christian gentleman drinks his wine, in moderation, and an hour or two after, his servant who filled his glass for him, fills a glass for himself with such liquor as may be available, and under the influence of this potation loses his power of self-control and drinks more ; contracts the habit ; and some day kills himself or his wife or somebody else. Now the spirit of Christ, it appears to us, will lead a man to abstain from drinking, because his example may be thus made to work mischief to another. Our Lord was not at all in our circumstances ; drinking was not then that monstrous evil that it now is ; one thing is conspicuous in his whole life, a readiness to deny himself even in things lawful, to secure the best interests of others. Woe unto the man through whom the offence cometh, the occasion of stumbling to a weak, imperfect disciple ; better that he were drowned in the sea. Now can any one believe for a moment that Jesus would put a stumbling-block in the way of weak brethren ; can any one deny that Christians who drink wine and spirits in these days are in danger of putting such a difficulty in the way of another's resistance of temptation ? 'Master drinks,' has often been the consideration that has brought a man under the power of temptation. We are thankful to "A Subscriber" for the extract kindly sent us from *The Revival*. It proceeds throughout upon the assumption that Jesus drank intoxicating wine, of which we find no evidence. The argument of this paper is that it is *wrong* for a Christian to be an abstainer, for it is a deviation from the example set by our Lord. Teetotallers are sinners ; they that drink wine are followers of Jesus ; so far as that particular goes. If to abstain is a sin, it is certainly remarkable that Scripture should speak with approbation of the Rechabites and Nazarites, and that Paul should say that he would drink no wine while the world stood, if it would cause his brother to offend. We do not conceive that the blessing of God which was to follow the sons of Rechab from generation to generation, would have been pronounced if there was anything in the laws observed by them contrary to the will of God. There is nothing in John ii. to show that the wine created differed from that which is expressed from grapes, and which needs time to ferment before it can be intoxicating.

Professor Seelye gave his second lecture in the large room of the Town Hall last Saturday afternoon. There was a pretty large and intelligent audience, chiefly educated Natives, who, with the Europeans, listened with deep interest to the powerful address of the lecturer, whose subject was "Come and see." A friend has favoured us with the following outline of this address :

Christianity, said the Lecturer, challenged inquiry, demanded the most searching scrutiny on the part of all as to its origin, its teachings, and its claims. A clear outline of the humble parentage, birth, life, and death of the Founder of Christianity was given. The difficulties in the way of the establishment and propagation of a new system of religion by an obscure and despised person unaccompanied by any of the usual tokens of power, were lucidly presented. These great hindrances, and the wonderful power needed to overcome them, would have to be weighed and considered. In what did this power consist? What was its source? The Lord Jesus Christ considered as a mere man was the most helpless of men. The Jews among whom he laboured were his bitterest enemies and his cruel executioners. His friends were like himself the most helpless of men, and the most faithless of friends. How then is the success of Christianity to be accounted for? It was not possible to account for it in any way but by acknowledging Jesus Christ to be, what he claimed to be, the Son of the living God.

The lecturer briefly traced the progress of Christianity in the world; its power over many of its most determined opponents; its power in subduing individuals and people of various habits, countries and creeds—in the icy North, the sunny East, the far West, the countries and islands of the South. Its suitability to all should be considered. People the most widely sundered, geographically, physically, morally, and in regard of their religious beliefs, would find—have found—that Christianity is adapted to supply all their needs. Its power was to be seen in other ways. The Emperor Louis Napoleon in the zenith of his imperial power, one of the leading monarchs of the world, writes a life of Julius Cæsar, and lays under contribution all the resources at his command, in order to give importance to, and awaken an interest in, his great work, or in the life of one supposed to be by many the greatest man that ever lived. But this book has already passed into oblivion. An unknown author writes a life of Jesus Christ, "Ecce Homo," for example. This book—by virtue of its subject alone, commands a world-wide interest, an absorbing attention. How was this? The lecturer touched upon M. Rénan, Gilbert West, and German writers. (Owing to the dreadful echoes in the large room of the Town Hall, the writer could not follow the lecturer on this point.)

Christianity had its most determined foes, resolved upon writing it down, stamping it out of existence; and it had dignitaries within its pale against whom he did not wish to say one word but just to state the well-known fact that they enjoy high honours and large emoluments from

their position in the Church, yet deny the truth and the power of the religion of which they are professedly teachers. Christianity survives every death-blow, whether from without or within; and not survives merely, but is now a greater power in the earth than ever it was before.

The lecturer showed that Christianity borrows nothing from other religions, though other systems of religion borrow largely from it. It does not combine with any other system; it supplants all others; in its spirit and genius it is wholly antagonistic to all systems of religious belief.

"*If Christianity be true, it alone is true;* if Christianity be true, we *can be* saved; if Christianity be true, you *are lost,* unless you accept the provisions of mercy it offers you."

The lecturer made a telling reference to the one great proof of the divine origin of Christianity which it offers to every man, the test of personal experience of its power. If any man wishes to know whether Christianity be from God, let him come to the Lord Jesus Christ; try him; prove it. Many persons now in all parts of the world have proved the truth and power of Christ's teachings and promises. Some, he doubted not, in our midst had proved these things.

We give this outline to show the purport of Dr. Seelye's most eloquent address; it is (says our friend) very defective, and may be in some particulars incorrect, he having been heard by the writer imperfectly. It does injustice to the learned gentleman.

Professor Seelye gave another lecture on Tuesday evening last, on the Will. He spoke of the remarkable discordancy between man's perceptions and inclinations; his recognition of the path of duty and unwillingness to walk therein. Excellent moral sentiments are to be found embodied in the codes of Hindoos, Parsees, Chinese and other nations, showing plainly that the great defect in man is not so much the want of light as the want of an inclination to follow it. This fact is expressed in the oft-quoted saying of an ancient heathen: "I see the better and admire it, but I follow the worse." It is the disorganization of man's will that constitutes the great barrier in the way of his recovery from the evil that is seen everywhere dominant in this world. The great question that then followed was this: How can man's will be grappled with and rectified? How can his will to do be made to correspond with his perception of what should be done? The lecturer showed clearly that it is only another Will that can bring about the change in man's will. Our corrupt will needs to be entered, controlled and emancipated by another will. That is, our liberation can only be effected by a Person, one free from the disabilities under which we labour. In the nature of things the change required cannot be effected by compulsion or coercion, or any interference with the laws of our voluntary nature. He that is convinced against his will is of the same opinion still. Man's will can only be conquered by a process that recognizes and respects the laws imposed by his Creator. The lecturer went on to show that there was but One, there never had been but One, even Christ Jesus, who claimed the power thus to save man; and very earnestly, emphatically and eloquently did the speaker set forth the claims of Christ upon the consideration and regard of all.

We have much pleasure in calling attention to the Invitation for the usual Week of United Prayer at the beginning of the year. It is signed by the Secretaries of the different branches of the Evangelical Alliance, British American, French, German, Belgian, Dutch, Swedish, Turkish and Greek. The Invitation says:

"How hallowed and refreshing have been the meetings of Christians of every name united in Christ, and united in the true church of the living God. How remarkable also have been the events of Divine Providence, confirming our belief in the promise that the united prayers of God's people shall never be presented in vain. In proof of this, and as calling for devout and grateful acknowledgment, we would venture to remind you of the outpouring of the Holy Spirit upon the Churches, more especially manifested in the religious awakening and revival which have visited different lands: the opening of doors 'wide and effectual' for preaching the 'Everlasting Gospel' in Italy, Spain, France, Sweden, Austria, and elsewhere; the overthrow of Slavery in America, Holland, and Russia; the weakening of Papal Supremacy, and of the power of Antichrist among European nations; and the progress of religious liberty throughout the world. Although we do not appropriate these striking passages in Divine Providence as the immediate or the special consequence of our supplications, no devout mind will fail to see in them great encouragement to renewed prayer. 'Great and marvellous are thy works, Lord God Almighty. Thine is the greatness, and the power, and the victory, and the majesty; now therefore, our God, we thank thee, and praise thy glorious name.'

"Thus encouraged to continue the good work which the Church of Christ has put its hand unto, we invite you in much affection and earnestness to 'come boldly unto the Throne of Grace' on succeeding days of the first week in January next, to come in fellowship with all who love our Lord Jesus Christ in sincerity, 'remembering that His presence is promised wherever two or more assemble in His name; and that passing events, and the spiritual wants of all our churches and of all nations, call upon us at this time to unite as one host to cry mightily unto the Lord, ever mindful of His command that supplications, prayers, and intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority; . . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth.'"

The following topics are suggested for the different days:

Sunday, January 5.—Sermons: Subject:—The foundation, security, and universal extension of the Christian Church.

Monday, January 6.—Devout Acknowledgment:—Remembrance of God's mercies to the Nation, to Families, and to the Churches; Providential and spiritual blessings to ourselves; Confession of Sin.

Tuesday, January 7.—Prayer:—for Christian Churches; their increase in love, activity, fidelity to the truth, and the clearer manifestation of the unity in the faith: for Ministers, Missionaries, and Evangelists.

Wednesday, January 8.—Prayer:—for Families; for sons and daughters of Christian parents; for a blessing on home influence, and on the services and ordinances of "the Church of God;" for Schools, Colleges, and Universities; for children at sea or in foreign lands; for young men in business and professions; for servants; and for all in sickness and tribulation.

Thursday, January 9.—Prayer:—for Nations; for Kings, and all in authority; for the maintenance of peace; for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord, and good will among all classes; for the discernment of God's hand in national judgments; and for the removal of intemperance, immorality, and the sins which are "a reproach to any people."

Friday, January 10.—Prayer:—for Mankind; for the circulation of the Holy Scriptures, and the spread of pure literature; for the overthrow of all forms of tyranny and oppression; for the removal of every form of Antichrist; for all prisoners and captives; and for the increase of that Kingdom which is "righteousness, peace, and joy in the Holy Ghost."

Saturday, January 11.—Prayer:—for Sunday Schools; for Missionary, Tract, and other religious societies; for the raising up and sending forth of more "labourers into His harvest," and for the removal of hindrances to the spread of the Gospel, and the conversion of the world.

Sunday, January 12.—Sermons:—"Let the whole earth be filled with his glory. Amen, and Amen."

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SATURDAY, DECEMBER 14, 1872.

SANCTIFICATION BY FAITH.

A friend writes to us that he does not clearly understand what appears occasionally in the *Guardian,* the *Christian* and other papers on the subject of Sanctification. What appears mysterious is, we suppose, the description of sanctification as obtained by faith. We have just received a book entitled Gladness in Jesus, by Boardman, author of "The Higher Christian Life," an extract from which may perhaps make the matter clear. After all, the extreme simplicity of the matter is what makes it difficult of comprehension to those who have been accustomed to think of sanctification as an endless painful climb up a mountain, whose summit rises as we ascend, with a load upon a back only an ounce of which is ever taken away at one time. The truth is expressed in Scripture thus: Christ, made of God unto us—sanctification.

In about three weeks came the day set apart for prayer for colleges. The dinner-hour of that day was given up by a fellow-student and myself to prayer. We were bowed together in my room. As the hour drew to its close, whilst waiting before the Lord, He unfolded to me the fact that *Jesus with me* was my wisdom, and that *Jesus with me* was my power. I had been seeking *imparted* wisdom, and power *in myself,* but I had found *embodied* wisdom and power *in Jesus.* My heart was at rest—at rest in Jesus. I saw that with such a Saviour always at hand, to counsel and direct me, I need not ever lack wisdom for any emergency into which He would bring me, and I saw that in the hands of such a Leader and Commander His cause could not suffer, or His followers lack any amount of power for whatever work He should give them to do.

Oh how sweet was the rest of my heart now in Jesus! My burden was all gone. My soul was all buoyant. My mourning was ended, and my heart was singing from morning till night, and from night until morning, when I was awake. Thus it was that my wonderful Teacher taught me the lesson of service by faith. And now mark the results. I had been standing alone in the knowledge of sanctification by faith, and had been overwhelmed with my responsibilities and desires. Now I still stood alone, but had turned over all my responsibilities upon my great Burden-bearer, and had a heart as light as if there had been nothing to do or desire—yea, far lighter, for it was full of delight. Thenceforth I no more carried the burden of the Lord's work, but He carried me, burden and all, and my burden was the burden of joy. And what did the Lord do as to His own work? and how was it as to my wisdom in the difficulties before me?

The very next evening my fellow-student, who had before been convinced, came to see the way clearly, and found his heart's rest in Jesus for purification from sin.

The next day a devout Christian woman in the family of one of the professors was led into the same sweet rest; and the next day, which was Sunday, a young man called upon me to arrange certain appointments, of which notice was to be given at morning service; and when this was done I mentioned to him the happy experience of the student, and also of the lady; and, seeing that he looked a little blank, I said, "You know that there is such an experience for the Christian, do you not?"

"No," said he, "I do not."

I rejoined, "There is; and I will tell you in a word what it is. It is full trust in Jesus to save us from our sins."

I saw the arrow take effect. He left me. In the afternoon of that same day, as we were about to separate after finishing certain mission work in which we were engaged, he said, with a sad eagerness indescribable, "I must have the experience you told me about this morning, or I shall die." The next day, whilst we were seated in his room, he was suddenly led to see the truth, and was so overwhelmed by it that he could not speak. When

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he came to use his tongue again, as you will judge, it was another tongue altogether. His language had been that of despair, now it was that of a boundless joy.

By-and-by I called, with him, upon the President, at the house of one of the professors, where he was spending the evening, and the impression produced by the change in this young man was so wonderful, that, as we were leaving, one followed me and called me aside, and enjoined me to say nothing exciting lest reason should be dethroned.

In this young man the Lord had chosen the one of the whole threescore who, on account of his stability, culture, and position, would, by the change wrought in him, produce the greatest impression upon the whole community. This was God's own specimen of His work, and from that day forward the work went bravely on through the remaining weeks of the term. Many were led to find rest of heart in Jesus for purity as they had done before for pardon; and I found, for all the work the Lord gave me to do, and for every difficulty He laid upon me to solve, that my ever-present, ever-ready Counsellor was my never-failing wisdom. Thus it was that our glorious Leader and Commander caused me to stand in the gap, and make up the hedge in the critical day, and taught me the precious life-long lesson of service in faith.

The writer of this entered into an experience similar to that above described, 27 years ago this month, and has never lost posession of the great and blessed truth then revealed. This experience, as related in a diary kept at the time, was published in the *Bombay Guardian*, in full, a dozen or more years ago. We would add a few words to what is stated in the above extract.

It is necessary that one who is seeking this blessing should yield himself, body, soul and spirit, to do the will of the Lord, and to do that will alone. He must make this consecration in faith; that is, he must understand that he has no power of his own to carry out this consecration, and is not expected to have any, but that Christ will *supply him with all he needs*. While he continues to look into his heart for tokens of improvement, he will be miserably disappointed; *we never become pleasing objects of contemplation to ourselves;* we doubt whether there is an angel in heaven that finds anything in himself to admire; the archangel Michael, when contending with the devil, said 'the Lord rebuke thee,' thus showing that he contended with no strength or wisdom of his own. The moment of deliverance, for the seeker of sanctification, is that in which he realizes that Christ is his all-sufficiency for all that he has to do and all that he has to be, and will minister strength and wisdom as needed, moment by moment, when the successive occasions arise. He was utterly wretched, like the man described in Romans vii., while he sought to find in himself a stock of strength, a supply of wisdom that would enable him to go on cheerfully to do the will of God. He was then like a man who goes to the fountain with a leaky vessel which he fills and carries back to his house, but which is always empty when he reaches his house. His new and glorious discovery is that a pipe has been introduced into his house, connected with an inexhaustible reservoir, and he rejoices with joy unspeakable even before he has turned the cock and seen the stream of water following responsive; that immense reservoir is his for all his needs, and it matters not a bit how empty he may feel, the supply is and always will be available. He is now indeed a branch in the true Vine; in the Vine is all the supply that he needs, and it shall certainly be communicated to the branch as the latter abides in the Vine and receives what is offered. This perhaps is a very poor way to glorify the branch; but the object is not to glorify the branch; herein is my Father glorified that ye bear much fruit. 'Let your light so shine that men may see your good works and glorify your Father in heaven.'

ONCE IN CHRIST ALWAYS IN CHRIST.

We have been asked to give our views with regard to the statement, "Once in Christ always with Christ." The opinion embodied in this saying, is that if a man has once been truly converted to God, has once been a genuine believer, his salvation is made certain. That first act of faith whereby he receives Christ as his Saviour and obtains the pardon of sin, makes it certain that he never will be separated from Christ. Once having received the gift of eternal life, it is impossible that he should forfeit it; if he could forfeit it, it would not be eternal life, which would be a contradiction in terms. With such hearts as we have, so treacherous and changeable, how could we entertain any hope of being able to endure, unless we were assured that God himself were purposed to keep us to the end? And are we not distinctly told that none shall be able to pluck Christ's sheep out of his hands? They that receive the seed into a good and honest heart, bring forth fruit unto perfection. They that fail to do so, simply show that they never had a true faith in Christ.

These are strong arguments. On the other hand we are met by the fact that believers are constantly addressed in Scripture as though the question of their salvation were bound up with the question of their continuance in faith, as though, in a word, no past experience had power to determine the matter. He that endureth to the end shall be saved; hold fast that thou hast, that no man take thy crown: let him that thinketh he standeth take heed lest he fall; I therefore so run, I keep my body under, lest having preached the Gospel to others I myself should be a castaway; we are kept by the power of God *through faith*; we are made partakers of Christ if we hold fast the beginning of our confidence firm unto the end; if ye do these things ye shall never fall; he that lacketh these things hath forgotten that he was purged from his old sins. Then again we have a number of passages corresponding to this: If, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. Now in any other connection we should be told that that knowledge of Christ whereby we escape the pollutions of the world, is saving knowledge. The true knowledge of the true Saviour appears to be spoken of. Yet the apostle Peter does not hesitate to speak of it as a possibility that such escaped ones may be again entangled in the world's pollutions and be overcome.

They who, holding the doctrine of the perseverance of the saints, wish to do honour to all these solemn monitions of Scripture, believe not only that the fact of final salvation is decreed by God, but that all the steps that lead to it, all the continued acts of faith upon the part of the believer, are included in the foreordination of God; and that the monitory words of Scripture are part of the means employed to secure the perpetuation of faith. The believer works out his salvation with fear and trembling, while at the same time God worketh in him both to will and to do of his own good pleasure. The fear and trembling are a part of the means used by God to secure the continuance of the believer in well-doing. But if the axiom is true, Once in Christ always in Christ, why should there be fear and trembling? Paul tells those very Philippians that He who hath begun a work in them will perform it until the day of Christ. Well, he is performing it by means of the fear and trembling with which they work out their salvation. According to this view, a man once in Christ will always cherish the feeling that he needs to watch and pray and fight and deny himself and believe all the time; a man once in Christ will always have present evidence that he is in Christ. Well, this guards against one of the most common abuses of the doctrine, but we fear it will not meet the views of those who consider the question of their salvation settled forever in the past, and who are unwilling to believe that it at all depends upon the present exercise of their faith. And again, how can we explain such passages as that quoted from Peter, about the fall and destruction of those who had once escaped the world's pollutions through Christ? The epistle to the Hebrews is addressed to those who had set out in the true way, and were in danger of being led astray, and consists throughout of arguments for perseverance and warnings against being turned aside.

He that believeth hath eternal life; hath it because he has Christ; Christ is our life. How does Christ become life to us? by means of our faith. When we have faith in him as our Saviour, Friend, Lord and Counsellor, he is ours. He is unchangeable; that love which is disclosed to us in him is an unchangeable love; in him all the promises are yea and amen. He becomes ours by means of the appropriative faith which we exercise; and he continues ours by means of that same faith. As the branch abideth in the vine and the vine in it, so we abide in Christ and Christ in us, we abide in life and life in us. But if the branch bringeth not forth fruit he taketh it away. As ye have received Christ Jesus the Lord, so abide in him. The just shall live by faith. Remember Lot's wife, says our Lord to his disciples.

Who shall separate us from the love of Christ? asks the apostle. He tells us that nothing external to ourselves shall be able to do it; but he does not tell us that sin in us, unbelief in us, will not separate. The love of Christ here spoken of, is Christ's love realized in the heart of the believer; we know well that unbelief is incompatible with such realization. Tribulation and disgrace may separate us from earthly friends, but not from Christ's love. Faith enables us to cleave to the assurance of his love, even when the course of providence seems to disfavour the idea that he cares for us.

The ground of our confidence is from first to last in Christ; never in ourselves. We love him because he first loved us. He comes to us to save us everlastingly, and it is an everlasting salvation that he offers to us. He changes not; he is daily and hourly just as ready to help us as at the beginning; he assures us that if we hearken to him no temptation shall take us but that there will be a way of escape; he that is with us is mightier than they that are against us; look-

ing to him, trusting in him, it is impossible that we should fall; but he nowhere tells us that we shall be saved 'whether or no;' whether or not we continue in the faith. In fact he tells us distinctly that salvation is in being kept from sin and unbelief. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

The great principles of God's administration are the same. These principles are enunciated in Ezekiel xxxiii. with great positiveness. Some will say, Oh, that is Old Testament theology. So is the doctrine of justification by faith. Paul finds 'the just shall live by faith' in the Old Testament, and they who hold the doctrine of the perseverance of the saints, find some of their strongest texts in the Old Testament.

Many texts show us that we have a perfect ground of confidence in God. But they do not show us that our relation to God remains the same whether we believe or not. He that heareth my sayings *and keepeth them*, says Christ, is like a man that built his house upon the rock.

No one can hold more strongly than we do that it is for the believer to have an unwavering conviction of his final salvation. But the ground of this conviction is not a remembered experience, but a present Saviour.

WHAT IS TRUTH?

God is not unrighteous. (Heb. vi. 10.) We have a perfect ground of confidence in God. The tempter gets power over the heart by persuading it that its sacrifices and efforts are unnoticed by God; that it is a vain thing to serve him. We may forget our past service; God will not forget it.

Patiently endured. (15.) The argument is: Remember how long Abraham had to wait, with nothing but God's bare word to sustain him.

Entered. (20.) That is, Christ himself is our hope, our expectation, the anchor of our soul. This anchor will not drag, no matter how we may be tossed about. The enemy suggests at times: Slip your cable, it will never be able to hold you in this tempest, your only safety is in getting to sea; but faith resists the suggestion, and the anchor always holds. We are so ready to impute our own variableness to him with whom is no shadow of turning.

Without father, without mother. (vii. 3.) Many critics deny that Paul is the author of this epistle. There are certain peculiarities in the way of making quotations from the Old Testament that differ from his usual mode; other minute differences may be pointed out; and yet this epistle is more like the epistle to the Romans, than some other of Paul's acknowledged epistles are. We mean as regards the conduct of the argument; a line of logical reasoning traceable like a geological stratum that disappears but always reappears, interrupted by some side issue that needs to be dealt with, but always resumed in due course and prosecuted. It is not a matter of the highest consequence who wrote it; but the critics have not convinced us that Paul did not write it. This statement, for instance, how much like Paul; he will not waste his time in explaining expressions the meaning of which people can find out by the aid of Scripture and common sense. He says: "I robbed other churches;" "I speak as a fool;" statements that some writers would have shuddered to make. Literalists are sure to stumble. Without father here simply means that there is none mentioned in the Scripture; we know nothing about the genealogy of the man; he appears and disappears like a meteor shooting across the firmament of Scripture. This Melchisedek helps to show us the marvellous unity of Scripture. Why he thus appeared and received tithes of Abraham, remained a mystery; 1,000 years afterwards appeared a notice in one of the Psalms, connecting him with the Messiah, but without showing the relation; after another 1,000 years the writer of this epistle shows how Jesus is a High Priest for ever after the order of Melchisedek.

He was yet in the loins of his father. (10.) A very Pauline expression, this.

The priesthood being changed, there is made of necessity a change also of the law. (12.) Jews often ask why there are not more express statements in the Old Testament, of that which we assert, namely that there should be a change of dispensation, a cessation of sacrifices for instance. One answer is that if the temporary character of the Mosaic ordinance had been too much insisted on, the Jewish people would have lost their respect for their own institutions. It was desirable that while the ordinances existed they should be had in reverence. But the intimations are found to be distinct enough when we look at them from a Christian point of view.

A better hope. (19.) A better ground of confidence than was afforded by the law and its sacrifices; so that we draw nigh to God in the firm assurance that he will receive us and blot out all our sins. How great the guilt of our unbelief if we treat this perfect Sacrifice as worthy of no more confidence than the ancient Jews reposed in their lambs and heifers!

Able to save unto the uttermost. (25.) Because he is a high-priest for ever; his priesthood is unchangeable. His continual priesthood is our continued reconciliation with God; reconciliation means that we have all divine help. Christ is our advocate with the Father, and the Spirit is God's advocate with us.

Higher than the heavens. (26.) Higher than all that is created; therefore God. But God is nigh unto us. This exaltation does not remove Christ from us, but brings him near to us. 'Ye believe in God, believe also in me.'

They shall not teach every man his neighbour. (viii. 11.) The characteristics of that dispensation shall be that the Holy Ghost shall be given freely to every believer, and he will not be dependent upon some one else for the means of knowing God's will; every man shall be a temple of the Holy Ghost; they shall be all taught of God. This is the glory of our present dispensation. Joel speaks of it similarly: The Spirit shall be poured upon all flesh. But how few there are who seem to apprehend this privilege of the Christian! Does this mean that we shall not be privileged to help one another, that there will be no occasion for any to admonish, exhort, instruct their brethren? Hardly this; mutual helpfulness and mutual love go together. But God will give his Spirit to every one, and every one shall know that he is led by God himself; every one, the meanest and most ignorant, shall have immediate access to God through Jesus Christ. And the Scriptures, which contain God's instructions to man, shall be available for every man.

Could not make perfect, as concerning the conscience. (ix. 9.) This is a disability that belongs to a past dispensation, a condition of things that has been succeeded by one to which no such imperfection attaches. And yet what multitudes of professing Christians there are who suffer from that very condition of conscience; always more or less burdened with a sense of sin and with doubts of their acceptance! These are all living under an ante-Pentecostal condition of things, while they profess to believe in a risen Saviour. The ancient Israelites probably got more peace from their daily sacrifices, than these do from Christ's infinite sacrifice, because of unbelief.

How much more shall the blood of Christ purge your conscience from dead works? (14.) From the stain left by the consciousness that your offerings are inadequate. It is the privilege of him who believes on Christ, to offer Christ to God in lieu of all his own works and in expiation of his life of sin, and to know that God is well-pleased; in consequence of this propitiation, the love of God shed abroad in our heart makes it another heart and enables us gladly to do all the good pleasure of his will. What an insult to God when we profess to believe on his Son, and yet fail to receive, through unbelief, the remission of our sins! this is simply reducing the unblemished Lamb of God to the level of the poor dumb sacrifices of the Jews. He that is least in the kingdom of heaven is greater than the greatest of the prophets of the old dispensation, because of the infinite merit of the offering enabling him to come as an accepted child to the Father.

Without sin. (28.) Having borne away, having destroyed by his cross, the sins laid upon him. He was, in dying, identified with our sins; but we that believe are identified with his holiness.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—In reference to your article "Must we drink?" in your issue of the 30th November, I would beg permission to offer a few remarks. I am not prepared to admit, or to deny, the accuracy of your statement as to the description of wine now used, or hitherto used, by the Jews at the Passover, having access to no information on the subject, but I cannot concur in the use you have made of the case of the Rechabites. They were commended not only because they kept the commandment of their fathers not to drink wine, but because "they kept all his precepts, and had done according to all that he commanded them," Jer. xxxv. 19. Now we are told, in the 9th verse of the same chapter, that another command given them was not "to build houses to dwell in, neither have we vineyard, nor field, nor seed." This command, not to build houses, was one of the precepts for obedience to which they were promised God's blessing. Yet you will, I think, hardly hold that we are to adduce from the fact of their having received God's approval of their conduct, that we have warrant in Scripture for following their example in the observance of this precept, as well as in their abstaining from wine? I have always understood that their implicit obedience to the command of an earthly father was contrasted with the disobedience of the Jews, and that they were blessed for the act of obedience, irrespective of the character of the command given them.

I do not dispute the fearful crime occasioned by the use of strong drink in England and elsewhere, but that is not the question. What I want solved is, what example did our Lord Himself set us? If He drank fermented wine, the abuse of His creatures by some does not make it incumbent on others to abstain from their use. There are none of God's creatures which sinful man does not abuse more or less, but none, I admit, to the same degree as the use of wine, unless it be perhaps the use of riches, which are an undeniable blessing when used aright, but which are made the means of their own destruction, and the destruction of others, by myriads all over the world. For myself, I may say I only want to have my duty as a Christian made plain. I am from taste and habit, and have been for years, almost a total abstainer, and could give up the use of wine or other stimulant at once without difficulty if I felt it incumbent on me to do so. As for the usages of society, they influence me very little where I feel called upon by my conscience to oppose them. Though you express your unwillingness to open the subject again, I nevertheless send you the enclosed extract to which I referred in my last letter, for publication or your own perusal and comments, as you think fit.

I cannot agree with you that the wine our Lord made was unfermented; if so, where is the force of the remark of the governor of the feast in John ii. 10?

Yours faithfully,
A SUBSCRIBER.

5th December 1872.

DIVORCE.

To the Editor of the "Bombay Guardian."

Sir,—As the only religious paper in Bombay (I don't know whether the *Anglo-Catholic* is in existence still), I shall feel obliged by your opinion on the following point:—Is a person legally divorced from his wife or her husband at liberty to get married again, according to Scripture? I allow that they may marry according to law, which considers marriage only as a civil contract; but may a clergyman, whether Church of England or Dissenter, solemnize such a marriage, knowing at the time that one of the parties is judicially separated from his wife or her husband. I read in the Gospels, "whosoever marrieth her that is put away committeth adultery:" this is our Lord's language. Again, "what God hath joined together let not man put asunder." Is this applicable only to the woman, and not to the man, as one of my friends suggests? Is it possible that what is distinctly called *adultery* in the woman is *not* adultery in the man? Does the moral law of the Gospel make such a distinction between the sexes? I cannot believe it. This discussion has been prominently brought forward lately, as you may have heard. Please favour us with a Scriptural view of the subject, and oblige

CONSTANT READER.

[A person that is divorced according to Scripture (for reasons recognized in Scripture as valid) is at liberty to marry again according to Scripture. The Christian wife of a heathen man, if abandoned by the latter because of her conversion, is no longer bound. Divorce on the ground of adultery is recognized in Scripture; and we do not think that Scripture makes any distinc-

tion between the man and the woman with regard to this sin. It is important to observe that Scripture recognizes heathen marriages as having the same validity as Christian; 'else were the children unclean,' says the apostle.—Ed. *B. G.*]

Epitome of News.

Saturday, December 7, 1872.

—The *Lancet* states that in Russia over 80,000 persons died from cholera during the past twelve months; and that in Prussia cholera appears to be gaining ground. The authorities are engaging surgeons to visit all cases.

—The *Freeman:* "We have always understood that the Chinese were great gamblers; but we confess it is with astonishment we learn that the British Government, through its officials at Hongkong, descends so low as to barter its principles by an auction of public gambling-house licenses. The system is exposed by a correspondent on the spot, who gives particulars respecting the various forms which gambling assumes among the Chinese. These illustrate in a striking manner the corruption of the Chinese Empire, which we shall certainly not succeed in curing by making ourselves a party to one of the worst of the customs that desolate and degrade the people of China."

—Mr. Ruskin in a letter to the *Pall Mall Gazette* says: "One of my best friends has just gone mad, and all the rest say I am mad myself; but if ever I murder anybody—and indeed there are numbers of people I should like to murder—I won't say that I ought to be hanged, for I think nobody but a bishop or a bank director can ever be rogue enough to deserve hanging, but I particularly, and with all that is left me of what I imagine to be sound mind, request that I may immediately be shot."

—The *Hongkong Daily Advertiser* has received the following news from Legaspi, 17th October: "The volcano here has caused terrible destruction: the districts of Libog, Bacacay, and San Fernando, being in its neighbourhood, suffering horribly. The downpour of ashes was so thick that the people could not find the direction to run for safety. Cattle were either asphyxiated or burnt. The *hemp and all the trees were completely destroyed.* It is a curious fact that an eruption of our volcano is always preceded by a typhoon."

—*Indian Statesman;* Mhow correspondent: "It is extraordinary the amount of young fellows that have met with out-of-the-way and sudden deaths within the last few months here. It seems only yesterday poor Rennell was killed; now Lieutenant Power, R.A., a great friend of his, goes wrong in the head and walks into a well one night; they say that his friend's death had something to do with this, as the matter was supposed to prey on his mind. For the rest what shall I say? We have bands, but no one attends; we have croquet parties, but no one plays; we have balls, but no one dances; but we all agree to go our various ways and mind our own business, and are quite happy in being unlike any other community." (!)

Monday, December 9.

—*Bombay Gazette:* "Pondicherry, it seems, has been visited with severe floods. A big tank six miles from Pondicherry overflowed its banks and flooded the neighbourhood to the depth of five feet. The huts of several villages were carried away, and great damage otherwise was done."

—The Calcutta papers report that "a Major W. B. C. Ryan was tried at the Criminal Sessions, Calcutta, on the 4th instant for having caused the death of his syce by kicking him. The whole matter arose out of disobedience of orders. The deceased was suffering from a complication of disorders, and did not, according to the evidence, complain until some time after being struck. Though the subsequent conduct of Major Ryan was approved of by the Judge, His Lordship sentenced him to a fortnight's simple imprisonment and a fine of Rs. 500. It is right to mention that some time after the receiving the blow the deceased appears to have fallen accidentally from a platform."

—The following appears in a letter to a contemporary regarding railway works near Agra: "The remains of the walls of an old fort are being destroyed to make way for the bridge. Although ages must have passed since the building was constructed, the cement work is so good that the whole of the masonry throughout hangs together like a solid rock. They must have had good Supervisors in the Public Works Department of those days; the powers that were, perhaps, had not studied the art of circumlocution, and how not to do it; and any such scamping of work as that which led to the Saugor Barracks' failure was doubtless quickly checked by the decapitation of the offender."

We have frequently heard remarks of this character. Engineering and Masonry works of the present day, in India especially, have been deservedly ridiculed. There have been many sad failures. But to compare the "cement work" of walls erected ages ago with freshly made mortar and newly-erected walls is to ignore the simple but all-important fact of the case, that the lapse of ages has made the wall what it is. Father Time had more to do in making this solid rock-like wall than the engineer and bricklayer of the day it was erected had. There may have been failures in that day, which in the nature of the case we cannot see. We only see a portion of the successful work, that has stood the test of time. Of all the works of modern days might not some specimens survive a few centuries, and consolidate as time rolls on, and say something to future generations of our skill in masonry works? Notwithstanding all our miserable failures, we think such a thing quite possible.

—*Lucknow Witness:* "Money given for Missions should be regarded as a sacred trust by its recipients, and no sum should be despised because it is small. Nearly two centuries ago a German pastor received a sum of money equal to about seven rupees to be expended for the benefit of the poor. Taking the money he said, 'With this I must do a great work; I will found a school for the poor with it.' He had faith in God, and went to work in earnest, and before he died he succeeded in founding one of the noblest schools in Europe. It is still carried on successfully in a building 'a quarter of a mile long, six stories high, several apartments thick, built round an oblong courtyard.' The widow's mite was valuable not only because it was an expression of unreserved devotion to God, but because there was a blessing on money given in such implicit faith. Is not our money sometimes wasted, not because we do not use it conscientiously, but because we do not use it *believingly?* Most Christians have yet to take their first lessons in that kind of giving which is truly called 'blessed.'"

—*T. S. J.* in the same:—"I was called on the 14th of last month to visit a man who had been convicted of murder and was to be hanged on the 16th. He was an intelligent man, thirty-seven years of age, and had received an English education. I learned that he had formerly been in the habit of giving way to fits of anger, and at times became almost ungovernable, otherwise he was a remarkably quiet man, seldom saying anything to anyone. About four years ago he became a Christian, and was baptized in Lucknow by the Missionary of the Church Mission. He said he believed Christ was the true Saviour, and for some time after becoming a Christian he was kept to a great extent from his besetting sin, but was never fully saved from it: that he had been in the habit of occasionally taking a glass of rum, and was often negligent about his prayers. He made no attempt to escape after committing the crime, but gave himself up, and pleaded guilty. In the morning before execution he said his consolation had been increased during the night, and that he was trusting in Christ, and this he repeated in his *last moment;* but how much more satisfactory it would have been had he had more time to test this experience in! Had he but secured it when he took upon him the Christian name, and retained it, that dreadful deed, as well as that execution, would never have taken place."

Tuesday, December 10.

—Yesterday a telegram was received from Barree through Vingorla, from Captain Teasdale, to the following effect:—"Steamer *General Havelock* total wreck 3 miles south-east of Barree rock. Doing the best for all concerned. No lives lost. Hull under water."

—A Reuter's telegraphic despatch received from Calcutta last evening informs us that the steamer *China*, from Hongkong, sighted on the 3rd instant the ship *J. C. Bottlebhoy*, wrecked off Slipper Island. The ship was a derelict, and it is probable that her crew took to their boats, and may have been picked up by some passing vessel.

—Rev. Dr. Murray Mitchell on Sir Donald Macleod:—"He was able, scholarly, meek as a child, overflowing with kindness, devoted to his work, possessed of a singular power of attracting hearts. Many a Sikh warrior will shed tears of sorrow over the sad intelligence. Long will he be known, and most lovingly remembered, in all the districts in which he served, but especially in the Punjab, as the good Sir Donald Macleod."

—The *Gujerat Mitra* has the following sensible remarks on a most prevalent evil in this country: "One of the great causes which retards our civilization and impairs the growth of our intellect is the prevalent immorality, not so much in action as in thought and openly expressed words, among all classes of the native community. Children from infancy are nursed as it were in this unholy atmosphere, and when they grow to manhood, their vocabulary of conversation consists of a host of immoral words which they have learned to delight in using, and which they too often employ in all the ordinary transactions of life with emphasis. We cannot attempt to convey the meaning of these immoral words. Everybody knows what they are, and how destructive they are of the growth of our understanding and the development of our affections. The parents themselves, having fallen into the same vice, do not take care that their sons and daughters are free from the impurity of abusive language, but on the contrary they are the means of making their own children as corrupt as themselves, and of rendering it impossible that those who come after them could do anything really great or good in this world. If you go to a railway station, or a fair, or any other place of general resort, you will hardly stand there a moment without hearing the odious words which form unfortunately the staple of conversation among a vast number of our people. What we want is to change all this to a certain extent, and to restore life-blood to our nation, which is at present dried up, and to furnish them a pabulum which may ensure the gradual advance of a higher and nobler state of existence. We can partially bring about this by public opinion expressed in our newspapers, and also if sensible parents bring their influence to bear upon masters who teach their children the rudiments of knowledge in the very first stage of their docility. The educational department ought to pay very serious attention to our remarks, for does it not seem ridiculous that, while it pretends to initiate our boys into the mysteries of the classics and the mathematics, it does absolutely nothing of what it could do for moral instruction by beginning to disallow the use of abusive language even in private conversation?"

—*Madras Times:* "The telegraph tells us that that learned woman Mrs. Mary Somerville has ceased to exist. This lady was not only learned, but probably she was one of the deepest thinkers of the age. She was born in the last century, a few years before its close. She was sent to a school at Musselburgh when quite young, but she did not at that time give promise of any great talents. It was only after her marriage that her great intellectual powers began to be developed. She was married to a naval officer of great scientific and mathematical attainments, and he initiated her into the mysteries of those studies to which he was so much attached. Her first work was 'Mechanism of the Heavens.' It was a summary of Laplace's 'Méchanique Celeste,' and was intended for the 'Library of Useful Knowledge,' but it was found to be too voluminous for that Society's publications, and so it was issued in a distinct form. This work was undertaken at the advice of Lord Brougham, and was published in 1831. In 1834 she published 'The Connection of the Physical Sciences," which received the highest praise of the press. *Quarterly Review* said that it was 'a true Kosmos in the nature of its design, and the multitude of materials collected and condensed into the history it afforded of the physical phenomena of the universe.' She published several other works, the last of which was her 'Physical Geography,' which was given to the world in 1848. This is a most useful and interesting work, and of itself would have been enough to have established her fame as a scientific writer. It gives the history of the earth in its whole material organization. Mrs. Somerville was elected an honorary member of the Royal Astronomical Society in 1835. She also received a grant of three hundred pounds a year from the civil list."

—Heavy rain has fallen in many parts of Southern, Western, and Central India, with advantage to the grain crops in many places. In some places the cotton crop appears to have been injured by the rain, in Khandeish particularly.

Wednesday, December 11.

—H. M.'s troopship *Crocodile* has arrived with troops from England.

—The *Bengal Christian Herald* says that 'the last number of the *Calcutta Journal of Medicine* calls attention to the recommendation of the Sanitary Department of the India Office to cultivate sun-flower largely in the epidemic-stricken districts of Bengal, as a purifier of the miasmatic atmosphere of those districts. The following account of the flower is from the India Office Secretary's Report for 1870-71:—

"The sun-flower (*Helianthus annus*) is said to have the property of purifying air loaded with miasma, which would be unwholesome to man, as the plant sucks in a great quantity of moist and noxious gases, and exhales in return a large quantity of oxygen. The plant has proved itself particularly valuable for this purpose in America, where its cultivation has rendered healthy and fever-free whole quarters in Washington and Philadelphia which had previously been uninhabitable from the fevers prevailing there. Also a Dutchman, Van Alsein, whose property was situated on some flooded land on the bank of the Scheldt, relates a similar case. He planted three or four plots, 30 or 40 yards from his house, whereby the air was so much improved that for ten years no one had been attacked with miasmatic fever, which was prevalent in neighbouring properties where a similar precaution had not been taken. Besides this advantage, the sun-flower is a most useful plant. The seeds yield good oil equal to that of poppy seed, and contain about 40 per cent. of it. The leaves serve as good fodder for cattle. The stems are said to contain saltpetre and potash in large quantities, and when dry make good fuel."

—*Glasgow Herald:* "Next Monday the London Ladies' Educational Association will open its fourth session. There has been continual increase in the number of classes, and they are taught, as they have been from the first, by the Professors of their several subjects in University College, London. Last session there were 12 classes, all held within the college-walls. They were attended by 277 ladies, who took 389 class tickets. The highest number of tickets issued for any single class was 60. During the winter session, that begins next week, there will be classes for the study of mathematics, mechanics, physics, practical chemistry, physiology, psychology, architecture, with separate classes for the languages and for the literatures of England, France, Germany, and Italy. Evening classes are also proposed, at reduced fees, for ladies engaged in teaching."

Thursday, December 12.

—*Bombay Gazette:* "We hear a rumour that Elphinstone College has been condemned as a college on sanitary grounds, and that the Government, in consequence, are seriously thinking of making it into a hospital."

Can what is bad for a college be good for a hospital?

—The same: "An intelligent Bombay Bania, with considerable stake in the African coast trade, asks to be informed if the British Government has entirely succeeded in eradicating the atrocious traffic in females recently carried on between England and Belgium and other continental countries; also if any notice is to be taken of the steady import of Italian and German women, with no ostensible occupation, to the Presidency towns of India."

—Humanity in the *Times of India:* "At a well-attended meeting of the 'Boodhiwurdhuk Subha' yesterday, our enterprising townsman Mr. Mooljee Thackersey, in an eloquent, neat, and pathetic speech, impressed upon the minds of his hearers the duty, in consequence of the inhumane nature of the trade, of each and every civilized community, of assisting, either by money or useful information, the expedition sent out by the British Government under the command of our late Governor Sir Bartle Frere to Zanzibar. The description he gave could not but have melted the hardest of hearts. Mr. Mooljee described the manner in which these 'slaves' are captured, the most atrocious manner in which they are marked for being recognized by their respective masters, viz., by cutting portions of their lower lips, branding them on the forehead, or by cutting out marks in their scanty hair on the head; the way in which they are shipped, the raw corn on which they are fed, and, the last but not the least, the abominable manner in which the intending purchasers treat the women. * * * The trade he mentioned is mostly in the hands of Arabs, Mahomedans, and Bhattias, and I am sorry to say that three of the most civilized nations in the world have some hand in it too. Sir, it cannot but astonish the admirer of the 'Bhattia' when he is told that this Bhattia, who would not allow a cow or a dog to be killed, or even a bug, nay, the minutest insect on the surface of the earth, cruelly deals in the trade of 'man selling man'—in a trade in which children are bereft of their parents, husbands and wives, sisters and brothers, are separated, alas! never to see each other again."

—*Indian Statesman:* "A fighting match is reported to have taken place in the Native Town last Sunday. Many persons assembled to witness the championship, and at the end the winner was awarded a shawl!!"

—The same: "It is believed that the Government of Bombay intend to consent to the increase proposed by Mr. Souter in the fees payable for licenses to sell spirituous liquor. The *Jame-Jamshed* thinks that this step will tell severely upon some persons in the trade. They have addressed a petition to the Commissioner of Police, but the result is not known. The writer is of opinion that such increase may be looked upon as a very injudicious step in these times, when business is so slack, and the condition of the people exceptionally impecunious."

The writer thinks that people exceptionally impecunious should have every facility for spending their small means in drink.

—*Madras Times*, Bangalore Correspondent: "Rain again, and plenty of it! The night train began to run again to Madras yesterday evening. The wretched Private Roddy, 1-21st Fusiliers, who murdered the unfortunate Corporal Allen by shooting him on his cot in barracks, one night lately, was hung at an early hour this morning at the jail in the presence of detachments of the various European troops here. It is painful to think that such a long time should have been permitted to elapse between the period of the man's trial and his execution. It is reported that his hair had turned quite white; he was a well-looking young man, and bore, it is said, a fair, if not a good, character. The 'Demon Drink' appears to have brought him to a state of mind suitable for the commission of the cold-blooded murder for which he has just been so righteously executed. It is said that the private in the same regiment who was convicted of gross insubordination lately, and sentenced to penal servitude for life, is horribly disgusted at the sentence. He appears to have acted as he did with the sole object of getting out of the service after some 5 or 6 years of incarceration. These severe sentences cannot fail to have a good effect on the army generally."

In other part of our Epitome an extract from the *Lucknow Witness's* Correspondent is given, in which a murder, leading to the execution of the murderer, is traced to the same cause.

—*Pall Mall Gazette:* "If there is one thing more than another which may be predicated with tolerable certainty, it is that commerce, with agricultural and other scientific industries, is destined to attain to a comparatively greater importance than the professions, and will be preferred to them or to salaried service, as affording a more ready outlet for energy and application, as being more elastic in development, and as promising larger and quicker pecuniary returns. As instruction becomes more general it will be less distinction than it now is to be known as an educated man, and the difference between employments which are 'genteel' and those which are supposed to be otherwise will cease to be sharply defined.

"We noticed lately that a new business, at once scientific, privileged, and profitable, is open for the acceptance of educated women who choose to avail themselves of the opportunity. The Pharmaceutical Society has voluntarily offered to admit women to their lectures and examinations. As the subjects treated of are botany, chemistry, and the knowledge of drugs, there are no objections worth naming against the sexes being instructed together. Henceforth any young woman who passes her examination obtains her first-class pharmaceutical certificate, and is free to establish herself as 'Pharmaceutical chemist and druggist.' It is true that this calling, which may be described as science and trade combined, requires method, exactitude, knowledge, great carefulness, and sense of responsibility; on the other hand, it is lucrative, and sufficiently scientific to be highly interesting to intelligent persons. But the shop! Whether woman's good sense will float her over that obnoxious word remains to be seen; and yet between penurious gentility and education. respectability, and an established independence in trade, there seems to be no sort of comparison."

—The Mail Steamer due here on Friday the 20th instant is not likely to arrive before Monday the 23rd, owing to the steamer on the home side having met with bad weather after leaving Southampton.

—A fire broke out yesterday morning at the Spining and Weaving Mills, Chinchpoogly, in the cotton-mixing room, where a quantity of cotton was stored. Considerable damage was done; for a time the whole mill was threatened with destruction.

Friday, December 13.

—Deaths last week, 335.

—*Indian Statesman:* "An unusual accident, which caused a great deal of excitement in the Native Town, occurred on Wednesday evening. Mr. Van Rennan, the well-known horse-dealer, has just imported a number of fresh Australian horses. These were landed at Carnac Bunder on Wednesday, and were being taken in batches of five or six to Ali Abdoola's stables, two men leading each horse. Like all newly-landed Australians, they gave the ghorawallahs a good deal of trouble, shying and backing at every noise as they passed along the road. A little after five o'clock, as it was beginning to get dusk, and the streets were crowded with passengers, one batch, which was passing along Israel Mollah, started at a carriage driving rapidly past, and broke loose from their keepers. They tore down the first street three abreast, knocking down eight persons in about one hundred yards. Then they separated, carying consternation through the bazaars, and were finally caught during the night or yesterday morning in different parts of the town, some of them several miles from each other. They were mostly uninjured, but one fine animal ran full upon a bullock hackery, and the horn of one of the bullocks penetrated its chest, killing it on the spot; the bullock had its back broken by the collision.

Thirteen persons in all were knocked down, of whom five were taken to the Hospital, two in a dying state. One man, a European or Eurasian, was run over in Oomercarry, and died yesterday morning. An inquest was held on his body. It was adjourned for further evidence."

—*Times of India*, Vingorla correspondent: "I hear that it was mainly owing to the praiseworthy exertions of the Rev. Mr. Taylor, of Kolapore, who was a passenger from Goa in the ill-fated *Havelock*, that the native passengers owed their preservation from a very precarious position. The gentleman came to Vingorla in the ship's boat, along with the mate of the vessel, arriving here during the night. He immediately chartered two large buggalows, and, proceeding with them to the wreck, was instrumental in landing the whole body in safety."

—*Sindian:* Two Sindhis were drowned in a tank at Khota Sair lately. The men, following a superstitious practice prevalent among their caste people, vowed to be brothers to each other, the pledge of this tie being immersion in water. Both took this pledge by jumping into the tank, which happened to be deeper than they supposed it to be. They were drowned. One was taken out quite dead, the other was restored to animation by the usual appliances being used. The deceased had, not long since, come into possession of a large sum of money, by the death of his father."—Were both drowned, or only one of them?

—*Madras Times:* "About two years ago Colonel Taylor was awarded £3,700 as compensation for injuries caused by falling down a hatchway on board one of the P. & O. steamers. We now hear that a similar accident has happened to Captain G. H. Cherry of this Presidency, and that the consequences are so serious that he will have to return home as soon as he is well enough to be moved. It seems that while the *Pekin* was at Aden, one of the coal-shoots on the quarter-deck was carelessly left open, and, though the night was quite dark, no light was placed to warn the passengers, no barricade put up to mark the spot as dangerous. Captain Cherry coming up from his cabin fell into the coal-shoot, and though his arms saved him from a descent of some twenty or thirty feet, the concussion so injured his liver that for several days his life was in danger. He will of course demand very heavy compensation, though probably no damages can ever repay him for the injury he has sustained."

—*Overland Mail*, Nov. 22nd: The Cabinet met on November 18 and 20, when all the sixteen Ministers were present.

A crisis in the French Assembly has led M. Thiers once again to threaten resignation. The rupture arose from a speech by General Changarnier upon the President's tolerance of M. Gambetta.

A resolution blaming the young dictator, having been adopted by M. Thiers, it was carried; but only 384 deputies voted—267 for and 117 against—out of 750.

A raid upon a large scale has been made by the police upon the principal betting-houses in London.

Lord Kimberley, Colonial Secretary, presided at a banquet on November 15 to commemorate the opening of telegraphic communication with Australia.

The Winchester "tunding" dispute has been carried on with much energy this week.

Great havoc has been caused by hurricanes on the shores of the Baltic.

Paul May hss been acquitted of the charge of murdering his friend Hermann Nagel.

The Exchequer returns from April 1 to November 16 show receipts 42,525,883*l.*, two millions and a half above those of the same period last year.

The Bank minimum rate of discount remains 7 per cent.

Amongst the deaths recorded this week are:—Lord Clarina; Countess of Clonmel; Sir T. Beckett, Bart.; Sir G. S. Abercromby, Bart.; Sir H. H. Bacon, Bart.; Rev. A. Martineau; Mr. Nicol, M.P.; Admiral G. C. Blake; Lieut.-Col. T. H. Sissmore; and Mr. J. Capel.

The Rev. Henry Rowley, M.A., who has long been intimately connected with the Central African Mission under Bishop Tozer, has been appointed first bishop of the new see of Madagascar.

The Rev. W. A. Russell, M.A., who has for some time past acted as missionary in connection with the Church Missionary Society at Ningpo, in the diocese of Victoria (Hongkong), has been appointed bishop, to have charge of the mission in China.

Notice.

PROFESSOR SEELYE will give a Lecture on "PANTHEISM," this evening, at 8 o'clock, in the Free General Assembly's Institution, Khetwadi.

Selections.

THE DIVINE ORDER OF CHRISTIAN WORK.

From a paper by the Rev. Dr. Culross, read before the Baptist Union: I am not going to judge the Churches. I shudder at the self-complacent tone in which accusers of the brethren pronounce them all "dead." If any man has a divine call to do that, let him set about it solemnly, as bearing a burden from the Lord—one of the most awful and heart-crushing that a man can bear. Whatever be the evils existing among us, I believe that more Christian work is being done to-day than at any past time—more, at least, of the kind that can go into reports. Every now and again some biography appears which tells of simple consecration to the Divine will, albeit in some lowly sphere, and which, after every abatement, makes it grandly evident that the gospel, living in Christian hearts, is as mighty to-day as in the first age. We all know individuals also, or know of them, who seek no human reward, or applause, or even notice, as they dread no blame, and who are more potential on the side of good and against evil than our rulers, by virtue of the trueness, simplicity, and force of their Christian character, and as the inevitable outcome of a life that is hid with Christ in God. But still, when all this has been said to the full, frankly and heartily, a sorrowful complaint rises from all sides, that Christian men and women in general are so indifferent and apparently untouched by the world's mighty woe; that so many scarcely recognize any personal responsibility; that the desire to draw wealth and respectability into churches is so much greater than the desire to save souls; that there is such a curse of mechanicalness among us, and religious custom, and so little known of an anointing with the Holy Spirit and with power. And I am sure we must all have passed acts of condemnation upon ourselves for our cruel negligence and selfishness.

Even of the work we do, not a little is barren of spiritual result. There are many reasons for this barrenness, painful and humiliating, connected with our spiritual condition, that may well give rise to searchings of heart. I single out *one* reason from the list, not perhaps the worst, but which is little thought of, and which, I am persuaded, operates more extensively and injuriously than we imagine, namely, disregard of the divine order according to which work proceeds. If a blacksmith should begin to hammer a bar of iron into a new shape before he has heated it red-hot, his strokes, however vigorous and well directed, would be useless. If a farmer should scatter his seed before he has ploughed the ground, there would be a poor account of his labour in the harvest-time. In like manner, if a Christian Church should set at nought the spiritual order which God has established, that Church cannot expect a full blessing. It is of high importance, therefore—I do not say *the highest*—that we should distinctly know what that order is, and accept it. What, then, must go before work in order to make it fruitful? It seems to me, so far as I understand, that there are three fixed conditions to be observed; and that, where these conditions *are* observed, the Divine order will be secured throughout, and down to the minutest detail.

The first of these fixed conditions I would indicate by saying *Life and Work.* When I say *life*, I say regeneration, or whatever other name may be given to that mighty change that stands at the commencement of all experience that is distinctively Christian. I say also love, self-consecration, joy in God, and so on, according to all that you see in Jesus Christ, who *is* the Eternal Life manifested. I say also meditation, prayer, divine fellowship, Mary-like sitting at Jesus' feet, and all that nurtures and glorifies life; not one of these things (under spiritual penalties) to be displaced or crushed into a corner by the demand for work. Now it is one of the clearest things in Christianity that true "well-doing" is the fruit and expression of the inner life, and, in turn, the means of enlarging and deepening life. Theoretically we not merely admit this, but lay stress upon it—indeed it is one of the commonplaces of our teaching; I need not, therefore, stay to bring forward proofs. But how is it practically? Looking with keen and honest eyes into the things we do for the glory of Christ's name and the blessing of our fellow-men, does it hold good throughout that our works "are wrought in God," that they are the outcome of the life of God in our bosoms? I infer, respecting the Church to which Christ said "Thou hast a name that thou livest, and art dead," that they displayed a large amount of outward activity, that they were full of religious talk, and bustle, and fuss, and zeal of a certain kind, and vehement effort. That is how churches get a name for life. And yet they were dead. Taking our own case and looking to ourselves, how does it stand with us? Are not some of our works, right and good in their own nature, the works of strife and vainglory? Are not some of them the fruit of mere natural excitement? Are not some of them purely routine and mechanical, done because of the pressure put upon us by others, done to avoid disrepute, or from even lower motives, and expressing nothing of an inner life kindled, and sustained, and made glad by Jesus Christ? And do we never employ—in connection, for example, with our schools and otherwise—those respecting whose life in God we have no reasonable assurance whatsoever? Do we never, for some worldly reason, press in—into what should be holy offices—those who, in the judgment of even the largest charity, are not living unto God? If we are prepared to employ such service knowingly and of choice within the spiritual realm, I for my part do not see on what principle we can object to an unconverted ministry. I do not say that God may not make use of even such work; we must not limit Him. But if He does, it is on the same principle on which He makes the wrath of man to praise Him. Such seems to me to be the first fixed condition of fundamental importance, far and deep in its reach—that all true Christian work must be the outcome of spiritual life, even as our words in prayer should be the expression of Spirit-kindled desire. If we sincerely and fearlessly accept this condition, it will, I am persuaded, prevent a thousand errors of practice, and do much to revivify, invigorate, and ennoble our Christian well-doing throughout every region of it.

The second fixed condition determining the order of work I would indicate by saying, *Divine Appointment and Work.* When the Lord wins our hearts, He gives us something to do for Him, fully and exactly suitable for us. He may employ many of us about the same service, as He sends many showers to water the earth, or many raindrops to the root of the same plant, but He gives no two of us exactly the same thing to do. This Divine appointing of service is the thing that prevents confusion and dispersion of energies, and that secures harmonious co-operation throughout the whole realm of work, freedom, breadth, and scope for Christian individuality in all its force, and variedness, and delicacy. Now all our planning and doing must rest on this Divine appointing. Any other ground is false. The work we undertake must be work which the Lord assigns to us, which He means *us* in particular to undertake for Him, and which, through his grace, we are fitted, or may became fitted, for doing. It is not doing *something* that is required, but doing the *given* thing—not doing what we choose, but what the Lord chooses for us. You remember, for example, how Paul and his companions were forbidden to preach the word in Asia, were not suffered to go into Bithynia, but were guided across to Europe. You remember how Jesus himself speaks of his work as work which the Father gave Him to do; and how He says "The Son can do nothing of Himself but what He seeth the Father do:" and again, "My Father worketh hitherto, and I work"—the Son falling in with the mind of the Father.

Now there are subtle and powerful tendencies in us to decline this second condition; to regard it as somehow involving fanaticism; to self-choose our work: to choose it according to fancy or liking, instead of receiving it from the Lord. This is one of our perils—this self-will that does not accept the Divine choice, that does not say "*Thy will be done.*" There are many Christian people who would like to do great things, who would gird themselves for heroic services, who are always waiting for great opportunities, and so do nothing at all. These are the most useless people in our churches. They neglect the work laid to their hand; indeed, they have no eyes to see it: life slips past: and they accomplish nothing. For myself, so far as I can understand Scripture, I believe in a Divine plan under which we are to work—a plan which we cannot comprehend; which we do not *need* to comprehend; which (enough to say) is comprehended by the Lord: which embraces us all; and in which every one of us has his own natural place, and his own set of things to do. If we inquire "Lord, what wilt Thou have me to do?" He will tell us: somehow or other, if we ask in faith and listen for his answer, willing to do his will—somehow or other, He will make it plain to our judgment and reason what He means for us in particular, so that we shall be able to say with assurance, "This is the Divine will for me." I believe there is what might almost be called a private teaching of the Lord in reference to this matter. No scheme can be invented which shall save us the need of inquiring of the Lord; and all devices that seem to do so are vain, sometimes pernicious. Now, it is a fixed condition of "well-doing" for Christian men that we accept the Lord's will in the work He assigns us, unrebellingly and heartily. I might covet the place of a captain among the soldiers of the cross; but if the Lord says "Stand there as a sentry, on that outpost, and be shot at!" then the noblest and most fruitful service I can render is to take the sentry's place, and be faithful unto death. "He that hath ears to hear, let him hear!"

The third fixed condition I would indicate by saying *Faith and Work.* "Trust in the Lord and do good:"—in such a line the unchangeable order is disclosed. Faith comes first—faith, that sees God in the appointment of our work, that regards Him as infinitely more interested in it than we can be, that recognizes personal weakness and nothingness, that relies upon his all-sufficient grace and almightiness, that binds every working-day in clasps of morning and evening prayer, that counts on answers to prayer, that says with full assurance "The Lord of Hosts is with us"—this faith goes first, and then work follows, meek, strong, and patient. In other words, the Divine order is to lay self utterly aside, to believe in God, and to let *Him* work both in us and by us, that He may fulfil "the good pleasure of his goodness."

I assume that theoretically we all recognize this order. But, again, how is it practically? Does not a subtle and deadly legalism sometimes creep in, more subtle and not less deadly than that which Luther and the Reformers fought against? Do we never—to use a homely but expressive phrase—put the cart before the horse? Nay, do we never send out the cart *without* the horse, as if it ought to run of itself—self-moved because it has wheels? Do we never undertake God's work in our own strength, quite forgetting Him? Do we never try to do good to others, as if power lay in us, and as if *we* were to bear the world's burden on our own shoulders unaided? Do we never go counter to the deep, blessed principle involved in the words "Except the Lord build the house, they labour in vain that build it; except

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the Lord keep the city, the watchman waketh but in vain?" You sometimes hear William Carey's famous words misquoted—the misquotation significant of a tone of mind not only in the speaker, but in the hearers who listen approvingly "Attempt great things for God; expect great things from God." William Carey knew his Bible better, and said—"Expect great things from God; attempt great things for God"—faith going before and animating man's endeavour. Depend upon it, the difference is not a mere verbal one, but very real, and very deep.

TELEGRAPHIC NEWS.

London, 5th December: Her Majesty the Queen received the Japanese Ambassadors at Windsor to-day.

Paris, 5th: The National Assembly have elected a Committee of thirty members to consider the constitutional proposal brought forward by Government. Nineteen members of the Committee, representing 361 votes, belong to the Right Chamber, and eleven members, representing 333 votes, to the Left Chamber. After a warm debate the Right have unanimously opposed the dissolution or partial renewal of the Assembly, and have insisted on Ministerial responsibility, but are disposed to give M. Thiers a suspensory veto.

6th: The Left Chamber demand the dissolution of the National Assembly. The Bonapartist papers hold the same views, and announce that they will support a Conservative majority.

London, 6th: The Imperial Gas Company have resolved not to employ again the 1,400 men who recently went on strike.—A Nationalist has been elected member for Cork.

Versailles, 6th: The Committee of thirty members will assemble on Monday. M. Thiers has expressed his regret that the constitution of the Committee renders a partial renewal of the Assembly impossible. He declines to modify the Ministry until a report has been presented, and if hostile he will oppose it in the Assembly.—The inundations in Italy have caused breaches in the banks of the river Po.

Florence, 6th: The King of Italy has received Sir Bartle Frere, and has presented him with a gold medal for Doctor Livingstone.—Fresh inundations are threatening the north of Italy, and the Tiber is rising.

London, 7th: The illness of Viscountess Beaconsfield has compelled Mr. Disraeli to request a postponement of the banquet at Glasgow.

Paris, 7th: The political situation at Versailles is less strained. The President of the Committee of Thirty is M. Larcy, a former Minister under M. Thiers, vice M. Audiffert. The latter had a friendly conversation with M. Thiers yesterday.

Berlin, 7th: The second reading of the amended Counties Reform Bill has taken place in the Herrenhaus, after the rejection of one amendment by 137 votes against 87. The other amendments have been abandoned.—The Berlin papers say that Germany is indifferent to the internal conflicts in France.

London, 9th: Her Majesty the Queen has granted the medal of 1854 with clasp for the Looshai Campaign.—There was a hurricane last night throughout England, and it is feared that disasters have occurred.—The exports of Great Britain for the month of November amount to £22,500,000 sterling.—The steamer *Hindoo*, bound to Calcutta, has put into Plymouth leaky; passengers and cargo are being transferred to the steamers *Ayra* and *Othello*.

Paris, 9th: Contrary to general expectation, French ministerial changes have been announced. M. Goulard has been appointed Minister for the Interior, M. Léon Say Minister of Finance, and M. Fourton Minister for Public Works. This is considered as a termination of the crisis, and it is thought that the same gives the Cabinet a transition character.—M. Thiers in conversing with the members of the Left Chamber disclaimed any leaning to the Right.

Berlin, 9th: Eight Catholic churches belonging to Government in the city and province of Posen have been closed because a special service has been celebrated placing the churches under the protection of the Sweet Heart of Jesus.—The Counties Reform Bill has passed the Herrenhaus by 116 votes against 91.

London, 10th: Sir G. Balfour has been returned for Kincardineshire unopposed. Four gas-stokers have been sentenced to six weeks' hard labour, for leaving their work without notice.

Paris, 10th: The Committee of Thirty have invited M. Thiers to submit a bill to the Assembly for constitutional reforms. The Duc de Broglie has been elected a member of the Committee, vice M. Fourton.

New York, 10th: The Louisiana House of Representatives have impeached the Governor of the State, and a negro Governor is now acting.

London, 11th: Only half the wheat crop in England is yet sown.—The condition of the Countess of Beaconsfield is critical.—The strike of gasmen has collapsed, and the companies are now re-engaging the men.

Paris, 11th: Petitions for the dissolution of the National Assembly are assuming great proportions both in Paris and the provinces. The delegates of the Left have issued an extremely moderate manifesto, bearing the signatures of MM. Gambetta, Blanc, and Crémieux, demanding a pacific dissolution of the National Assembly as the only means of averting fresh dangers, and strongly disapproving of any pressure, they being enemies of disorder and desirous of supporting M. Thiers in establishing Republican institutions. The petition of the Right Chamber upholds the Assembly inviolable, and adds that to attack it would be to attack universal suffrage. In the National Assembly to-day, the Delegates of the Right proposed to discuss on Saturday next the petitions which have been presented demanding the dissolution of the Assembly. M. Gambetta has accepted the challenge, and the Assembly have accordingly fixed Saturday next as the day for the discussion. The Delegates of the Left regret the precipitation of the Right.

London, 12th: A French Squadron of three vessels arrived on Tuesday in the Piræus.—General Von Roon; the Minister for War at Berlin, has resigned.—Sir Bartle Frere left Brindisi on the 10th instant. Justice Bovill is convalescent, and has resumed his duties.—There has been a great gale in Paris.—The *Franklin*, from Hamburg, bound for California, has stranded. Seventy-eight emigrants are missing. The Countess of Beaconsfield is much worse.

PASSENGERS ARRIVED.

Per Str. *Red Gauntlet, Dec. 11th:*

From London.—Capt. and Mrs. Weston; Mr. and Mrs. Murray; Mr. and Mrs. Potts, 2 infants and ayah; Capt. and Mrs. Cristie; Mr. Gadner; Mr. Hovell; Mr. Devenzy: Doctor and Mrs. Lawrence; Mr. Mc Diarmid; Mr. Ross; Mrs. Leishmann, 3 children, and one servant; Major and Mrs. Harris; Miss Webster; Miss Chamberlain; Miss Cates; Miss Marshall; Mr. A. McPherson, and Mr. Collingwood.

Per P. & O. Str. *Tanjore, Dec. 13th:*

From Southampton.—Mr. Scott; Mr. J. M. Stewart; two Misses Molloy; Mrs. Mackenzie; Rev. B. Hammond; Mr. G. Cotton and Mrs. Cotton; Mr. C. Kemp, and Mr. F. B. Scott.

From Malta.—Mr. H. Schmidt and Miss Endicott.

From Venice.—Lieut.-Col. and Mrs. Playfair; Mrs. A. Playfair; Mr. and Mr. Hall; Capt. and Mrs. Grace; Mr. and Miss Buckland; Rev. W. C. Fyfe; Mr. A. Rapadia; Mr. S. Hall; Mr. F. Sultan; Lady Ulick Brown; Miss Dickins; Mr. W. Thomson; Miss Thomson; Miss Burrows; Mr. J. Langley, and Mr. H. L. Arbuthnot.

From Brindisi.—Mr. Hallum; Mr. A. Lloyd; Major and Mrs. Keays; Mr. Donkes; Mr. and Mrs. Roberts; Mr. Downs; Mr. Cameron; Mr. and Mrs. Smith, and Mr. Burton.

From Suez.—Mr. W. O. Moseley.

From Aden.—Dr. Johnson; Captain Danda.

PASSENGERS SAILED.

Per P. & O. Str. *China, Dec. 9th:*

For Southampton.—Mr. and Mrs. R. V. Hearn and infant; Mr. R. Armstrong; Mr. F. W. Course; Mr. and Mrs. Kingstone Neele; Mr. Charles Noad; Mrs. Cook and children; Mrs. Shenstone; Miss Andrews; Mr. G. Dobh; Mr. H. R. Stebbing; Capt. Beamish; Mr. E. Kipling; Mr. S. Fowler; Mr. and Miss Heller; Mrs. R. C. Pearson, and infant; Mr. J. Aston; and Mr. William Cheetham.

For Brindisi.—Major Monckton; Mr. W. Douglas; Mr. T. Kingley; and Mr. E. Rushton.

For Venice.—Mr. F. M. Schwab and three infants; Capt. A. Mayne; Col. Thornhill; Col. Ogilvie; and Capt. H. A. Lewes.

For Suez.—Surgeon Major and Mrs. C. Johnson.

For Aden.—Mrs. Robert Duggan, and two infants; and Bai Maneckbai, and two infants; Mr. Pestonji Dinshaw, and native servant.

DOMESTIC OCCURRENCES.

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MARRIAGES.

FAICHNEY—VINING—December 10th, at St. Thomas's Cathedral, Bombay, by the Venerable Archdeacon Maule, James Faichney, *Bombay Gazette*, to Louise Cornelia, second daughter of the late F. H. Vining, Esq., of Bombay.

RANDLE—CLARK—December 7th, at St. Thomas's Cathedral, Bombay, by the Rev. Archdeacon Maule, Nathaniel Randle, Esq., eldest son of Nathaniel Randle, Esq., of Bath, to Elfrida, second daughter of Captain A. C. Clark, R. N. R., Lloyd's.

MONTEATH—HUNTER—December 9th, at St. Andrew's Church, Bombay, by the Rev. John Paton, James Monteath, Esq., of the Bombay Civil Service, to Amelia, second daughter of T. Hunter, Esq., Belfast.

TROTT—At Byculla, on the 11th Dec. 1872, Margaret, relict of the late James Trott, Esq., Deputy Collector and Magistrate, Rutnagherry, aged 47 years.

JACOB—MONTGOMERY—On the 10th instant, at Surat, in the Mission Church, by the Reverend R. Montgomery, father of the bride, Philip Jacob, Bombay Civil Service, son of the late Captain W. S. Jacob, Retired Bombay Engineers, and for some time H. E. I. Co.'s Astronomer, Madras, to Lucy, second daughter of the Reverend R. Montgomery, Irish Presbyterian Mission.

JACOB—FORLONG.—Also on the same day, and at same place, by the Rev. R. Montgomery, Stephen Jacob, Bengal Civil Service, son of the late Captain W. S. Jacob, retired Bombay Engineers and for some time H. E. I. Co.'s Astronomer, Madras, to Clara Laura, eldest daughter of Gordon Forlong, late of the Scottish Bar, and now minister of Talbot Tabernacle, London.

DEATHS.

BRISTOW—November 16th, off Quilon, of dysentery, Captain Frederick Bristow, Commander of the ship *Milford*.

McGILL—November 23rd, at Muscat, Charles Henry McGill, Esq., aged 34 years.

MONTCLAR—December 6th, at Breach Candy, Clemence, the beloved wife of Adolphe Montclar, Esq., aged 45 years.

COOK—December 4th, at Kaira, Percy George, infant son of Dr. Cook, Civil Surgeon.

WILLIAMSON—November 29th, at Camp Kurrachee, after a long and lingering illness, Anne, the beloved wife of Mr. David Williamson, of the Kurrachee Constabulary, aged 46 years.

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